

## Person and Complementarity in *Fides et ratio*

The philosophy of the person contained in Pope John Paul II's most recent encyclical *Fides et ratio* is remarkable for its dynamism, its depth, and its call. This encyclical reaffirms the ontological priority of persons over systems of thought, individual experiences in faith, and arguments of discursive reason. For purposes of analysis this chapter will consider the human person in relation to three levels of discourse: reason and faith, philosophy and theology, and philosophers and theologians.<sup>1</sup> Each level of discourse has its own parameters, yet reason, philosophy, and philosophers operate in one order of knowledge while faith, theology, and theologians operate in relation to another order of knowledge. (#9, 16).

John Paul II defends a complementarity theory of interrelation between the two components for each of these levels of discourse. In this context our understanding of complementarity means that two factors of equal value interact to create something more than either factor can achieve alone. Thus, we can consider how faith and reason can be complementary, philosophy and theology can be complementary, and philosophers and theologians can be complementary. When two factors are complementary, they are considered to be of equal worth and dignity at the same time that they have significant differences. They may also become synergetic when joined in cooperative, yet differentiated union. Complementarity always operates in a field of creative tension. If one aspect is given dominance while the other is dissolved, then the creative tension ceases. Therefore, if the significant

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<sup>1</sup> I am grateful for suggestions for revision of this chapter by Rev. Joseph Koterski, S.J., PhD, Rev. Jorge Rodriguez, STD John Hittinger, PhD, Sr. Mary Judith O'Brien, RSM JCD, and Sr. Rita Rae Schneider, RSM, PhD.

difference fades between reason and faith, between philosophy and theology, or between philosophers and theologians, a serious imbalance occurs in the search for truth.

This chapter stresses philosophical approaches to the person and introduces theological approaches by way of comparison. However, genuine complementarity of the two approaches depends upon philosophers and theologians articulating for one another their different paths to truth. Therefore, a more thorough approach would necessitate development by theologians.

## I

### Reason and Faith

In *Fides et ratio*, the person is described as a conscious being who questions his or her own existence. This capacity to question is a mark of human intelligence which leads the person to insight, raising further questions, leading to greater insights. The human person engages in the world, wondering 'why?' and desiring to know the truth about the self in relation to things and events in the world. Desire is an inclination towards a good not yet possessed, and it is caused by the love of this good as absent. The desire to know the truth about oneself is a craving for an absent good. This desire is preceded by love, which may initially be a form of self-love. The desire for truth about the self, then, is a movement of the human person towards something not yet possessed.<sup>2</sup>

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<sup>2</sup> See Thomas Aquinas, *Summa theologiae* (Westminster, Maryland: Christian Classics, 1981), 5 vols., Vol. II, Pt. I- II, Q. 30, art. 1, rep. obj. 1. In the *Summa theologiae* Thomas describes this movement of desire for truth as propelling the whole person into action ultimately seeking a higher good: "The craving for wisdom, or other spiritual goods, is sometimes called concupiscence; either by reason of a certain likeness; or on account of the craving in the higher part of the soul being so vehement that it overflows into the lower appetite, so that the latter also, in its own way, tends to the spiritual good, following the lead of the higher appetite, the

The human person's desire for truth about the self generates a momentum which John Paul II likens to a pilgrimage. On this journey the person is accompanied step by step with the believing community, the Church. The search for truth is not described as a disembodied mental exercise or even a contemplative gift distinguished from personal identity. On the contrary, John Paul II describes it as "humanity's shared struggle to arrive at truth" in which "every truth attained is but a step toward that fullness of truth which will appear with the final revelation of God..." (#2). As on any pilgrimage, there are persons who interact along the way,<sup>3</sup> there are horizons which change as progress is made, and there are shared moments of struggle and loss, love and joy. Thus, the human person, and not just the human mind, is the one on the way.

*Fides et ratio* traces a pilgrimage journey of the human person who begins with the dynamic desire to know the self and who moves towards the fulfilment of this desire by discovering God as the Truth. The document describes the dynamic process of a person coming to know and to love God. Using such pilgrimage images as 'resting in the shade within a particular horizon,' paragraph #107 summarizes it this way:

...the grandeur of the human being ... can find fulfilment only in choosing to enter the truth, to make a home under the shade of Wisdom and dwell there. Only within this horizon of truth will

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result being that the body itself renders its service in spiritual matters..."

<sup>3</sup> *Fides et ratio* gives attention to the charisms of bishops, priests, deacons, and Christian philosophers who collaborate along the path of this pilgrimage. Due to the constraints of this chapter it will not be possible to indicate here the various distinctions made concerning the different ways persons in these categories interact with someone on the pilgrimage of truth. It bears noting, however, that reference to *Fides et ratio*'s particular forms of collaboration provides a rich amount of material for future reflection on formation of students in catholic universities, seminarians, and the missions of other kinds of Catholic educational institutions, hospitals, medical clinics, and organizations.

people understand their freedom in its fullness and their call to know and love God as the supreme realization of their true self.

One discovers God through confronting such questions as 'Why?' and 'Who am I?'.

A cyclical movement starts with the human being who seeks truth about the self by reason, who encounters the Truth by revelation, and who only then comes to know the full truth about this self. This is vividly depicted in the salutation to *Fides et ratio*:

Faith and reason are like two wings on which the human spirit rises to the contemplation of the truth; and God has placed in the human heart a desire to know the truth -- in a word, to know himself -- so that, by knowing and loving God, men and women may also come to the fullness of truth about themselves.

This cyclical movement exists within a person who exercises reason and faith in seeking and responding to truth. This takes place in the context of interpersonal relation, i.e. persons drawn out of the self by the very action of seeking God in communion with others. Emphasis on the substantial being or person who has faith and reason, rather than upon faith or reason as separated mental states, is drawn from John Paul II's Christian Personalism. Human activity must be understood in relation to the person, not the person in relation to the activity. Faith and reason depend upon the human person in order to exist; they do not exist as some mysterious force or spiritual wave in the cosmos. The human person is both the vocal and silent partner of acts of faith and reason which lead to the full actualization of the person.

*Fides et ratio* #28 teaches: "One may define the human being, therefore, as *the one who seeks the truth*."<sup>4</sup> A definition distinguishes the essence of a thing. Following this definition we could conclude that human essence involves a dynamic movement towards something which is

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<sup>4</sup> For a further discussion of this theme in *Fides et ratio* see Francesco Viola, "The human person as seeker of truth," *L'Osservatore Romano*, no. 37 (September 15, 1999): 9-10.

(or someone who is) the truth. John Paul II develops his innovative interpretation of the human person in relation to truth by reflecting on his methodology in #33:

Step by step, then, we are assembling the terms of the question. It is the nature of the human being to seek the truth. This search looks not only to the attainment of truths which are partial, empirical or scientific; nor is it only in individual acts of decision-making that people seek the true good. Their search looks towards an ulterior truth which would explain the meaning of life. And it is therefore a search which can reach its end only in reaching the absolute. Thanks to the inherent capacities of thought, man is able to encounter and recognize a truth of this kind. Such a truth -- vital and necessary as it is for life -- is attained not only by way of reason but also through trusting acquiescence to other persons who can guarantee the authenticity and certainty of the truth itself. There is no doubt that the capacity to entrust oneself and one's life to another person and the decision to do so are among the most significant and expressive human acts...

From all that I have said to this point it emerges that men and women are on a journey of discovery which is humanly unstoppable -- a search for truth and a search for a person to whom they might entrust themselves. Christian faith comes to meet them, offering the concrete possibility of reaching the goal which they seek.

In this wonderful dynamic of a person seeking God coming to meet him, John Paul II develops the insight of the Second Vatican Council as expressed in *Gaudium et spes* #19:1 and quoted in Part I, Section I, Chapter 1 of the *Catechism of the Catholic Church*:

The dignity of man rests above all on the fact that he is called to communion with God. This invitation to converse with God is addressed to man as soon as he comes into being. For if man exists, it is because God has created him through love, and through love continues to hold him in existence. He cannot live fully according to truth unless he freely acknowledges that love and entrusts himself to his creator.<sup>5</sup>

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<sup>5</sup> *Catechism of the Catholic Church* (New York: Image, 1995), #27.

The human person has a desire and a capacity for God which is released in his or her search for truth about the self; and God comes to meet the human person through the revelation of Jesus Christ, who in an historical event became man and dwelled among us.

*Fides et ratio* develops certain implications of the dynamism of this kind of relation in #34:

This unity of truth, natural and revealed, is embodied in a living and personal way in Christ, as the Apostle reminds us: "Truth is in Jesus" (cf. *Eph* 4:21; *Col* 1:15-20).... What human reason seeks "without knowing it" (cf. *Acts* 17:23) can be found only through Christ: what is revealed in him is "the full truth" (*Jn* 1:14-16) of everything which was created in him and through him and which therefore in him finds its fulfilment (cf. *Col* 1:17).<sup>6</sup>

The struggle for the unity of truth is not just for the sake of knowledge and understanding. It is for that solace in coming to know oneself as a person in union with truth -- a truth which frees both the self and others who share the same pilgrimage.

Pope John Paul II teaches that relation with other human persons and with the Divine Persons is necessary for a man to fulfil his essence. One searches for truth in repeated acts of entrustment to the One who is the Truth. This journey passes by way of encounter with and entrustment to Jesus Christ. It leads to an eventual complete fulfilment for the person who discovers his or her true self along the way.

A person seeks the truth through acts of faith and reason. Faith is an act of personal ascent of intellect and will to the encounter with God. More precisely, faith is the personal act

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<sup>6</sup> It is this relational understanding of the identity of the human person that David Schindler captures in the title of his recent article on *Fides et ratio*: "God and the End of Intelligence: Knowledge as Relationship," *Communio: International Catholic Review*, Vol. xxvi, no. 3: 510-540.

of ascent to the revelation of Jesus Christ who comes to encounter us. Reason is stirred by this interpersonal encounter. Each person wants a personal relation with God who is the Truth and who reveals the truth to the self.

*Fides et ratio* #13-14 describes characteristics of a personal response to the revelation of Jesus Christ. In exercising reason one uses signs to reach hidden truth, searching to a greater depth. One is impelled to extend the range of knowledge in seeking to know absolute truth. It actualizes the potentiality of taking full and harmonious possession of one's life by following this truth. God's revelation appears as a gratuitous gift. It stirs thought and seeks acceptance as an expression of love. God guarantees faith's truth which the intellect receives as a pure gift. In an act of entrustment to God by believing this truth a person fully exercises freedom of will. This response of faith is set within a unique and irreducible history, and it anticipates a full and joyful contemplation of God at the end of time.

The revelation of Jesus Christ related to one's response of faith and reason is beautifully described in Bishop Rino Fisichella's analysis of *Fides et ratio* in *L'Osservatore Romano*:

The truth which *Fides et ratio* examines, then, finds its starting point in the Revelation of Jesus Christ. As if to say: truth is not a theory or a mere speculative exercise; it is articulated, instead, on the basis of an historical event. Here God reveals the definitive truth about himself, man and the world, and indicates a path to be taken so that truth can be expressed in a full and complete way.<sup>7</sup>

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<sup>7</sup> Bishop Rino Fisichella, "Reason finds in Revelation the possibility of being truly itself," *L'Osservatore Romano*, no. 2 (January 13, 1999): 10.



Most Reverend Fisichella considers the "truly innovative element" in the Church's understanding of the way reason and faith work when the human person encounters the revelation of the Divine Person Jesus Christ.

To summarize our previous reflections: the person is affected in two ways through the complementarity of faith and reason. First, both faith and reason are understood as a response to the revelation of Jesus Christ, coming to encounter the human person who is seeking the truth (#7). Second, the response of the human person by faith and reason to the stirring of this encounter is by acts of intellectual ascent, acts of wilful entrustment, of love, releasing further questions (#13-15). The response of faith is likened to one wing and the response of reason to the other wing of a being. } Sum

The preaching of Christ crucified and risen is the reef upon which the link between faith and philosophy can break up, but it is also the reef beyond which the two can set forth upon the boundless ocean of truth. Here we see not only the border between reason and faith, but also the space where the two may meet. (23) }

Faith and reason can gain momentum from directly encountering the revelation of Jesus Christ. Reason is set free (#20 and 22) and faith is strengthened. In these two kinds of human response to revelation, the foundation for a true complementarity can begin to be worked out within a person. When reason becomes weary or strained, faith reaches forward (#21). Referring to the poetic image, reefs or shoals are usually dangerous at low tide, but high tide occurs in the depths of the night. That is: when faith is undergoing a dark night of the soul, reason can guide the person beyond the reef into the ocean of truth.

Faith helps reason, and reason helps faith to become ordered, healed, freed, and set free. John Paul also describes the converse. When faith and reason become separated:



...each without the other is impoverished and enfeebled. Deprived of what revelation offers, reason has taken sidetracks which expose it to the danger of losing sight of its final goal. Deprived of reason, faith has stressed feeling and experience, and so runs the risk of no longer being a universal proposition. It is an illusion to think that faith, tied to weak reasoning, might be more penetrating; on the contrary, faith then runs the grave risk of withering into myth or superstition. By the same token, reason which is unrelated to an adult faith is not prompted to turn its gaze to the newness and radicality of being. (#48)

The Holy Father asserts the fundamental principles of complementarity:

This is why I make this strong and insistent appeal -- not, I trust, untimely -- that faith and philosophy recover the profound unity which allows them to stand in harmony with their nature without compromising their mutual autonomy. The *parrhesia* of faith must be matched by the boldness of reason. (#48)

The prior discussion might imply that faith and reason are simply parts of a human person and that the complementarity between them would be fractional. This would mean that faith and reason work together towards a common goal, shown numerically as  $1/2 + 1/2 = 1$ . However, the complementarity of faith and reason is more like an integral complementarity which goes beyond adding up to a single integer. The following example will help to develop this point. John Paul describes faith as an act not of part of the person, but rather of the whole person. In an address to university students and professors at Mass for the opening of the academic year 1999 he states:

The act of faith is not simply an intellectual adherence to the truths revealed by God, but neither is it merely an attitude of confident entrustment to God's action. Rather it is the synthesis of both these elements, because it involves both the intellectual and the affective realm, as an integral act of the human person.

These reflections on the nature of faith have immediate consequences on the way of working out, teaching and learning theology. If, in fact, the act of faith that leads to man's justification involves the whole of the person, theological reflection

on divine Revelation and on the human response cannot but take due account of the multiple aspects -- intellectual, emotional, moral and spiritual -- which intervene in the relationship of communion between God and the believer.<sup>8</sup>

Drawing upon themes expressed in his earlier philosophical text *The Acting Person*<sup>9</sup>, John Paul II develops the view that faith involves the whole person:

The act of faith considered in its integrity must necessarily be expressed in concrete attitudes and decisions. In this way it becomes possible to overcome the apparent antithesis between faith and action. Faith understood in the full sense does not remain an abstract element, uprooted from everyday life, but involves all a person's dimensions, including the existential contents and experiential aspects of his life.<sup>10</sup>

The practical reason of the human person provides the root for existential contents, experiential aspects, and various kinds of human action.<sup>11</sup> It is the whole person who thinks, the whole person who believes, and the whole person who acts. Thus, the full horizon of faith and reason opens for the pilgrim journeying towards the truth, revealing truth's profound personal and interpersonal dimension.

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<sup>8</sup> John Paul II, "Faith involves the whole person," in *L'Osservatore Romano*, no. 42 (October 20, 1999), 1. See also Javier Prades, "The Search for the Meaning of Life and Faith," *Communio* 29 (fall 1999): "Faith's response to God's gratuitous invitation brings about in interpersonal communication in which reason is impelled to open itself to the deepest meaning of this dialogue. The act of faith involves the believer's whole person.", 635.

<sup>9</sup> Karol Wojtyla, *The Acting Person* (Dordrecht and Boston: D. Reidel, 1979).

<sup>10</sup> John Paul II, "Faith involves the whole person," *L'Osservatore Romano*, no. 42 (October 20, 1999), 1.

<sup>11</sup> Msgr. Levio Melina describes the actions of practical reason in his article on *Fides et ratio* entitled: "The 'Truth about the Good: Practical Reason, Philosophical Ethics, and Moral Theology'" *Communio* 26 (fall 1999): 640-661.

## II

### Philosophy and Theology

In *Fides et ratio* John Paul II posits that philosophy is part of the natural human condition. His first reason for this sweeping classification follows his emphasis <sup>on</sup> ~~of~~ a person asking questions about the meaning of existence (#3):

Born and nurtured when the human being first asked questions about the reason for things and their purpose, philosophy shows in different modes and forms that the desire for truth is part of human nature itself. It is *an innate property of human reason* to ask why things are as they are, even though the answers which gradually emerge are set within a horizon which reveals how the different human cultures are complementary. [italics added]

Upon this basis he argues that all human beings are philosophers. As soon as a person begins to ask fundamental questions he begins to do philosophy.

John Paul II repeats this argument in section #30:

The truths of philosophy, it should be said, are not restricted only to the sometimes ephemeral teachings of professional philosophers. All men and women, as I have noted, are in some sense philosophers and have their own philosophical conceptions with which they direct their lives. In one way or other, they shape a comprehensive vision and an answer to the question of life's meaning, and in the light of this they interpret their own life's course and regulate their behavior.

A basic philosophy goes beyond just asking questions; it also formulates answers to the fundamental questions about the meaning of life. These answers are organized into a comprehensive vision or world view which orders the person's actions and behaviors.

John Paul II offers further evidence to show that philosophy is a universal phenomenon including the development of national and international legal systems (#3) and implicitly shared principles of logic (non-contradiction, finality, and causality) (#4). In addition, there is a shared

concept of person as free and intelligent and certain shared moral norms. The Holy Father suggests in #4 that human beings from different cultures and different times recognize some common philosophical principles: "It is as if we had come upon an implicit philosophy, as a result of which all feel that they possess these principles, albeit in a general and unreflective way."

John Paul II mentions in #1 of *Fides et ratio* the philosophical questions raised by wise men in different cultures:

These are the questions which we find in the sacred writings of Israel, as also in the Veda and the Avesta; we find them in the writings of Confucius and Lao-Tze, and in the preaching of Tirthankara and Buddha; they appear in the poetry of Homer and in the tragedies of Euripides and Sophocles, as they do in the philosophical writings of Plato and Aristotle. They are questions which have their common source in the quest for meaning which has always compelled the human heart. In fact, the answer given to these questions decides the direction which people seek to give to their lives.

Thus, the incorporation of everyone into the momentum of philosophy provides a dynamic foundation for the appeal to grow in philosophical skill and wisdom by doing better what human beings by their very nature are enabled to do.

Some men and women have engaged in sustained speculation about the fundamental questions. They have learned the skill of a "rigorous mode of thought, and then in turn, through the logical coherence of the affirmations made and the organic unity of their content, [they have produced]... a systematic body of knowledge" (#4). Taking the natural instinct of human reason these philosophers ask questions and develop extensive skills of thinking, reasoning, and observation to provide sophisticated answers to the questions posed. They teach others their philosophical methodologies and conclusions by writing and by oral teaching.

In *Fides et ratio* John Paul II names individual philosophers. This suggests that philosophy is not primarily a field of abstract systems of thought. Rather philosophy is described as a field of study composed of individual men and women struggling to articulate the fundamental principles of life using methodologies based on observation of the senses, raising intelligent questions, reasoning from accepted data and principles, and properly generating conclusions according to "right reason."

Philosophers have an obligation to compare their particular theories with the universal core of truths which emerge in different times and cultures. In #4 the Pope claims that professional philosophers ought to test out the correctness of their conclusions by comparison with commonly held philosophical principles:

Although times change and knowledge increases, it is possible to discern a core of philosophical insight within the history of thought as a whole... Precisely because it is shared in some measure by all, this knowledge should serve as a kind of reference point for the different philosophical schools. Once reason successfully intuits and formulates the first universal principles of being and correctly draws from them conclusions which are coherent both logically and ethically, then it may be called right reason or, as the ancients called it, *orthos logos, recta ratio*.

The Holy Father notes how the philosophical schools of stoicism, epicureanism, platonism, and aristotelianism critically encountered the Christian mind at certain moments in western history: St. Paul in ancient Greece (#36-38), St. Augustine in Italy and Africa (#39-41), St. Anselm in France and England (#42), and St. Albert and St. Thomas in France, Germany, and Italy (#43-44). Christian Philosophy and Theology began to emerge as intertwining fields of study within the works of these great thinkers. By the time of Thomas Aquinas, the autonomous and

complementary methodologies of philosophical and theological investigation were well differentiated and became integrated into Christian education.

By the thirteenth century institutional structures evolved to allow the development of theology and philosophy as separate academic disciplines. (#45) The University of Paris developed four separate faculties: an undergraduate Faculty of Arts which taught philosophy and three graduate faculties of Theology, Medicine, and Law.<sup>12</sup> This provided the model for other educational programs. An institutionalization of reason in academic philosophy and institutionalization of faith in academic theology evolved.

Immediately struggles ensued between the Faculty of Theology and the Faculty of Arts involving disagreements about the relation of reason to faith.<sup>13</sup> Certain propositions of philosophy were condemned as incompatible with Christian theology, and the Faculty of Arts "promulgated a regulation (which said that) no master or bachelor of arts was to determine or even to dispute a theological question. ... Should he do so, ... he was to be removed from the faculty forever unless he retracted within three days."<sup>14</sup> The two academic fields of philosophy and theology grew in separate directions. John Paul II summarizes in *Fides et ratio* #45:

Although they insisted upon the organic link between theology and philosophy, St. Albert the Great and St. Thomas were the first to recognize the autonomy which philosophy and the sciences needed if they were to perform well in their respective fields of research.

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<sup>12</sup> See Hastings Rashdall, *The University of Europe in the Middle Ages*. 3 vols. (London: Oxford University Press, 1958) and Gordon Leff, *Paris and Oxford Universities in the Thirteenth and Fourteenth Centuries: An Institutional and Intellectual History* (New York: John Wiley and Sons Inc., 1968).

<sup>13</sup> See John F. Wippel, "The Condemnation of 1270 and 1277 at Paris," *The Journal of Medieval and Renaissance Studies* 7 (1977): 169-201.

<sup>14</sup> Wippel, "The Condemnation of...", 184.



From the late Medieval period onward, however, the legitimate distinction between the two forms of learning became more and more a fateful separation. As a result of the exaggerated rationalism of certain thinkers, positions grew more radical and there emerged eventually a philosophy which was separate from and absolutely independent of the contents of faith. Another of the many consequences of this separation was an ever deeper mistrust with regard to reason itself.

Two recent articles on *Fides et ratio* document the stages in which this institutional separation of theology and philosophy evolved.<sup>15</sup> These authors trace the steps through which philosophy and theology lost a complementary harmony and balance. When philosophy and reason dominate, as they did with European rationalism a kind of polarization ensues which results in the marginalization of theology. In this movement philosophy attempts to replace theology. In more recent times, in some places where the field of theology has dominated, an ensuing fideistic polarization renders philosophy equally useless (#55).

In contrast to imbalanced polarities when either philosophy or theology dominates Catholic intellectual life, John Paul II describes in #99 ways in which the two fields can move towards greater cooperation:

Philosophical enquiry can help greatly to clarify the relationship between truth and life, between event and doctrinal truth, and above all between transcendent truth and humanly comprehensible language. This involves a reciprocity between the theological disciplines and the insights drawn from the various strands of philosophy; and such a reciprocity can prove genuinely fruitful for the communication and deeper understanding of the faith.

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<sup>15</sup> See Fr. Giovanni B. Sala, S.J. "The Drama of the separation of faith and reason," *L'Osservatore Romano* n. 13 (March 31, 1999): 9-10 and Avery Dulles, S.J., "Can Philosophy be Christian?," *First Things*, no. 102 (April 2000): 24-29.



The need to strengthen philosophy and theology has been well summarized by Robert George as the need for "Harmonious Partners."<sup>16</sup>

John Henry Newman considered the evolving historical relation between theology and philosophy in his classic *The Scope and Nature of University Education*.<sup>17</sup> While in the thirteenth century Theology was the dominant organizing field in universities and Philosophy served primarily as preparation (or handmaid to the Queen of the sciences), today we find Theology marginalized in most universities while philosophy may dominate intellectual life or be devalued as well. The marginalization of Theology has become so extreme that it is even being relocated from a humanities to a social science department as a form of religion whose experience should be evaluated on par with other religions.<sup>18</sup>

In an effort to strengthen Theology in the contemporary world, Yves M. J. Congar, O.P. wrote *A History of Theology*, tracing the relation of the two fields through six different eras.<sup>19</sup> In *Fides et ratio* John Paul II draws upon Congar's analysis stating that theology "calls upon"

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<sup>16</sup> Robert P. George, "The Renaissance of Faith and Reason," *Crisis* (January 2000): 19-22.

<sup>17</sup> John Henry Cardinal Newman, *The Scope and Nature of University Education* (New York: E.P. Dutton and Co., Inc., 1958).

<sup>18</sup> See a recent article on this topic by Daniel Cere, Ph.D., Director of the McGill Newman Center, Montreal, Quebec, Canada, "Newman, God, and the Academy," *Theological Studies* 55 (1994): 3-23. In particular, "The effective marginalization of a major discourse such as theology or ethics narrows the range of inquiry and leads to 'bias.' The discipline of theology ensures that there is a substantive debate about the question of the supreme good within the academy.", 18; and "When theology is marginalized, the question of God and the complex issues surrounding the God question fade into academic oblivion. This not only narrows but actually distorts academic discourse about religion. A methodological atheism is imposed on scholarly interpretation of religious experience.", 20.

<sup>19</sup> Yves M.J. Congar, O.P., *A History of Theology* (Garden City, New York: Doubleday and Company, Inc., 1968).

philosophy (#77). He argues that theology needs philosophy in order to have its own reason "formed and educated to concept and argument... and as a partner in dialogue in order to confirm the intelligibility and universal truth of its claims" (#77).

The Holy Father is hesitant to place philosophy in a subordinate position to theology by using the traditional metaphor of philosophy as the handmaid or servant of theology: "The term can scarcely be used today, given the principle of autonomy to which we have referred, but it has served throughout history to indicate the necessity of the link between the two sciences and the impossibility of their separation" (#77). He suggests the attractive metaphor of two wings of the human spirit which enable it to rise to contemplate the truth. Because it is the whole person who thinks or believes, the numerical formula  $1 + 1 = 2$  captures better than  $1/2 + 1/2 = 1$  this kind of complementarity. The same conclusion can be reached for the complementarity of the autonomous fields of study, philosophy and theology, within an academic institution. When each field has its proper autonomy and place within the institution of higher learning, together they build up the complement orders of knowledge.

John Paul II emphasizes the interpersonal nature of this interaction. Academic disciplines are composed of persons, theologians and philosophers, who work within them, of students who learn from them, and, in a Christian institution, in relation to the Divine Persons in the Holy Trinity:

In short, Christian revelation becomes the true point of encounter and engagement between philosophical and theological thinking in their reciprocal relationship. It is to be hoped, therefore, that theologians and philosophers will let themselves be guided by the authority of truth alone so that there will emerge a philosophy consonant with the word of God. (#79)

Only when Theology and Philosophy situate themselves in mutual relation with the revelation of Jesus Christ, Word made flesh, will they be enabled to maintain the appropriate tension of their complementarity search for and proclamation of the truth. Analogous to the first horizon of faith and reason, the second horizon of theology and philosophy is opened to the pilgrim journeying toward the truth, revealing a profound personal and interpersonal dimension.

While *Fides et ratio*, a Papal Encyclical, is addressed to the universal Church through Bishops, its application to different cultures varies. Particular needs of institutional philosophy and theology in American culture are evident today. In the past century there have been three periods in academic philosophy; each period had a different goal and method for teaching philosophy in universities and in seminaries. For purposes of this presentation, the time periods may be identified as: 1) traditional scholastic, 2) revolutionary secular, and 3) new-evangelizing contemporary.

In the first period, lasting up to the late 1960's Catholic philosophy was typically taught in America primarily by secondary source Latin texts in scholastic philosophy.<sup>20</sup> Here, principles and conclusions were abstracted from St. Thomas Aquinas and Thomistic commentators; the student was often expected to commit them to memory.<sup>21</sup> The texts covered

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<sup>20</sup> At St. Thomas Seminary in Denver, the two volume text for undergraduate philosophy in the 1940's was Farge-Barbedette, *Philosophia Scholastica* (Paris: Berche et Pagis, 1937). The first volume covered logic, cosmology, and philosophical-psychology and the second volume on metaphysics, ontology, natural theology, and ethics. Theology used a similar four-volume Latin text in dogmatic and moral theology. At Catholic University of America the main text in the 1940's was the Latin secondary source on scholastic philosophy by the German author Gredt. This was supplemented by a Latin summary of Thomas Aquinas, *Summa Theologica*.

<sup>21</sup> For example, at Catholic University of America during the years 1943-45, the main text was the two volume Josephus Gredt, O.S.B., *Elementa Philosophiae: Aristotelico-Tomisticae* (Friburg: Herder, 1926) supplemented by the three volume J.S. Hickey, O. Cist, *Summula*

logic, natural philosophy, cosmology, philosophical psychology, metaphysics, ontology, natural theology, and ethics. The subtitle of one popular work by Farges and Barbedette *Ad mentem S. Thomae Aquinatis esposita et regentioribus scientiarum inventis aptata necnon instructa contra Kantismum et Modernismum*, indicates that the authors demonstrated how Thomistic philosophy may refute Kantianism and Modernism.<sup>22</sup>

During the first period described here, the professors and students of philosophy had a rigorous formation through a common core of abstracted Thomistic principles summarized systematically in the Latin language. While lectures in seminaries could be in English, those at universities were often in Latin. Examinations could occur in either language. The students gained confidence that they had learned what is objectively true about the world from the perspective of reason and philosophical argumentation, but they did not enter into a dynamic of philosophical questioning or engage in direct learning of secular authors. A complete separation of philosophy from theology gave a clear focus to each stage of education, yet it mitigated against a student's discovery of the genuine complementarity of these two pathways to truth.

Two momentous events delineate the second period of education: the revolution in academic programs of universities which occurred in Europe and North America between 1961-

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*Philosophiae Scholasticae in usum Adolescentium* (Boston: Benzisser Brothers, 1933). I am grateful to Rev. Robert V. Nevans, Greeley, Colorado, class of 1949 for this information. Since the seminary in Rome was closed because of the war, Catholic University served as the meeting point for seminarians from across the United States. Another similar text also used was the three volume work by Henry Grenier, *Cursus Philosophiae* (Laval, Quebec: Le seminaire de Quebec, 1944).

<sup>22</sup> St. Thomas Seminary in Denver used the classical Latin two volume work by A. Farges and D. Barbedette, *Philosophia Scholastica* (Paris: Baston, Berche and Tralin, 1918). I am grateful to Msgr. Jerome Murray, class of 1949, for this information.

1969 and the Second Vatican Council which occurred between 1962-65. In the 1960's the traditional scholastic phase of education was dramatically overturned by a revolutionary secular orientation. In such American educational institutions as Berkeley, San Francisco State, Columbia University, Cornell University, Harvard University, and the University of Colorado at Boulder radical student movements relentlessly attacked the notion of a traditional common core in education. They used both non-violent and violent means to achieve their objectives.<sup>23</sup> Within one decade protests had increased so dramatically that the educational system was under seige all across North America. The result was that by the 1970's a spirit and practice of educational anarchy permeated the academic curriculum. There was no consensus on what constituted a common core of texts, philosophy and theology lost their places of preeminence, and social sciences such as sociology, anthropology, and political science began to become more central.<sup>24</sup>

What was the effect of this anarchy in secular education on Catholic educational institutions? Catholic colleges and universities were not spared even from the revolution in

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<sup>23</sup> This sequence of assaults is well documented by the philosopher Sidney Hook in *Academic Freedom and Academic Anarchy* (New York: Cowles Book Company, 1970). He states that by 1969: "Wherever American educators meet today, there is one theme of overriding concern that shadows their deliberations even when it is not on the agenda of discussion. This is the mounting wave of lawlessness, often cresting into violence, that has swept to many campuses.", 232.

<sup>24</sup> See Alan Bloom, *The Closing of the American Mind* (New York: Simon and Shuster, 1987). Bloom, Professor of Philosophy from the University of Chicago described the effect of this revolution on the student of the 1980's: "The university now offers no distinctive visage to the young person. He finds a democracy of the disciplines... This democracy is really an anarchy, because there are no recognized rules for citizenship and no legitimate titles to rule. In short there is no vision, nor is there a set of competing visions, of what an educated human being is... There is no organization of the sciences, no tree of knowledge.," 337.

secular education. San Francisco State College in California and the Sorbonne University in France, both Catholic institutions at their founding, were at the center of the violent demonstrations. Across the United States many Catholic educational institutions began to follow the model of the major Protestant institutions such as Harvard, Yale, Princeton, and William and Mary which had been founded with a strong Christian identity, but had over time become increasingly secularized.<sup>25</sup> In the secular model of education the fields of philosophy and theology are fragmented, isolated in separate areas of the university, even sometimes in different academic faculties, i.e. social sciences and humanities.

The Second Vatican Council in its 1965 document *Gaudium et spes* asked the Church to engage directly with the Modern World in the field of education. One section of the document identified *Faith and Culture* as an urgent area of concern: "Those involved in theological studies in seminaries and universities should be eager to cooperate with men versed in other fields of learning by pooling their resources and their points of view."<sup>26</sup> The areas of the social sciences and sciences were noted explicitly in this context. In addition, the turn from the almost exclusive use of Latin in Liturgy to vernacular languages opened the way for the use of non-Latin texts in other areas of Catholic life. However, most modern and contemporary philosophical texts not in Latin were from the secular traditions. Consequently, philosophical education even in Catholic

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<sup>25</sup> See George M. Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (New York: Oxford University Press, 1994). Marsden, a professor of history from the University of Notre Dame, documents the way in which various Protestant denominations played unique roles in founding these major universities and how these affiliations have lost their place. One wonders if most Catholic Universities, are now, by their identification with the American secular model of education, going down the same path.

<sup>26</sup> *Gaudium et spes*, in *Documents of Vatican II*, Austin P. Flannery, ed. (Grand Rapids: Eerdmans, 1984), #62.



universities and seminaries began to be based on non-scholastic vernacular texts. These texts, not fully compatible with Catholic theology, were often supplanted by social science texts. Catholic theology began to "float" in the ranges of opinion, popular views, and will of the majority, rather than on solid philosophical foundations of objective truth and reality. Complementarity between the fields of theology and philosophy was generally lost in this second phase of education.

In the third period of new evangelization in Catholic education some Catholic philosophy programs found new ways to establish philosophy on solid vernacular foundations, open both to the ancient Greek and medieval traditions and to new developments in modern and contemporary philosophy.<sup>27</sup> This new evangelization of Catholic philosophical formation demands not only an attention to philosophy itself, but also to the relation between philosophy and theology. This provides a constructive guide for the third period of educational orientation following upon the traditional scholastic and revolutionary secular periods described above. In the third period of new evangelization, philosophers and theologians need to engage directly with one another in establishing curriculum and structure of their educational programs. It is to the principles of this third period of education that our analysis will now turn.

### III

#### Philosophers and Theologians

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<sup>27</sup> The School of Philosophy at the Catholic University of America, The Faculty of Philosophy at the Catholic University of Lublin, the Dominican House of Studies in Ottawa, and the Thomas Aquinas College, in Santa Paula, California present evidence of this new trend.



We come now to the final phase of our pilgrimage. *Fides et ratio* is directly addressed to "theologians and philosophers whose duty it is to explore the different aspects of truth... (#6)" Joining theologians and philosophers together here is not accidental, for theologians and philosophers are called not just individually, but also in relation to one another. Each is called to place our professional gifts at the service of one another. Theologians and philosophers are invited by the Holy Father to find concrete ways to work for a genuine complementarity in mutual, but differentiated, explorations of truth.

W. Norris Clarke, in his commentary on *Fides et ratio* entitled "The Complementarity of Faith and Philosophy" notes that:

...to develop properly, philosophy needs a community of persons, and especially the experience of trust between persons, since so much of what we know and take as data for understanding must come from trust in what others tell us. This is especially true with respect to the philosophical understanding of the person and interpersonal relations...<sup>28</sup>

Furthermore, theologians and philosophers need to develop interdisciplinary communities of persons. This is a daunting task when institutional structures so often mitigate against natural and regular discourse. Philosophers are often located in different physical spaces from theologians in universities and on different campuses in minor and major seminaries. There are Catholic professional societies and interdisciplinary programs or institutions which offer new possibilities for dialogue <sup>iA</sup> which philosophers and theologians should be encouraged to actively engage.<sup>29</sup>

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<sup>28</sup> W. Norris Clarke, "The Complementarity of Faith and Philosophy," *Communio*, Vol. xxvi, no. 3 (Fall 1999), 562-3.

<sup>29</sup> For example, The Studium du Séminaire de Paris of the Ecole Cathédral in Paris integrates theologians, philosophers, and scholars of other disciplines in their seminars. The Catholic Fellowship of Scholars in the United States fosters interdisciplinary dialogue around a

Among the professional philosophers there are some who have excelled in contribution to humanity. "In different cultural contexts and at different times, this process has yielded results which have produced genuine systems of thought" (#4). John Paul II identifies several in *Fides et ratio*. In this act of naming he accentuates the unique contributions of the following professional philosophers: Plato, Aristotle, Augustine, Anselm, Bonaventure, St. Albert the Great, St. Thomas Aquinas, Blaise Pascal, Kierkegaard, and Francesco Suarez. He notes further:

the courageous research pursued by more recent thinkers, among whom I gladly mention, in a Western context, figures such as John Henry Newman, Antonio Rosmini, Jacques Maritain, Etienne Gilson and Edith Stein and, in an Eastern context, eminent scholars such as Vladimir S. Soloviev, Pavel A. Florensky, Petr Chaadaev and Vladimir N. Lossky. (#74)

John Paul II identifies the fruitful interaction of reason with faith in the systems of thought of the latter mentioned philosophers. Indicating a deep gratitude for the work of these and other "masters" of thought, the Holy Father hopes that professional philosophers will gather momentum from previous philosophers in "both the search for truth and the efforts to apply the results of that search to the service of humanity" (#74).

There is a dynamic interpersonal connection among professional philosophers, particularly among those who have produced systematic bodies of knowledge and genuine systems of thought. The Holy Father correctly observes that philosophers can gather momentum from one another. Not all momentum is good, however. Pope John Paul II cautions contemporary

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common topic selected each year. Lonergan University College, Concordia University, Montreal, Canada had for many years a core interdisciplinary seminar incorporating philosophers, theologians, scientists, and others into a study of a given thinker such as Galileo, St. Teresa of Avila, Foucault, Darwin, during each academic year. Some seminaries such as St. John Vianney Theological Seminary in Denver have theologians and philosophers regularly giving invited lectures in one another's courses.

philosophers to have a critical knowledge of modern philosophy. Critical and self-critical attitudes towards philosophical systems have always been a central aspect of the professional philosopher's work.

Just as Thomas Aquinas took a critical attitude towards the philosophy of Aristotle and Islamic philosophy, contemporary philosophers are asked by the Holy Father to take a critical attitude towards modern and contemporary secular philosophy. This critical attitude is not to be a rejection of a philosopher's thought, but rather a sifting of what is true from what is false in a particular system of thought (#43). Modern philosophers have positively brought careful attention to the identity of the self (#5).

Modern philosophy clearly has the great merit of focusing attention upon man. From this starting point, human reason with its many questions has developed further its yearning to know more and to know it ever more deeply. Complex systems of thought have thus been built, yielding results in the different fields of knowledge and fostering the development of cultural and history. Anthropology, logic, the natural sciences, history, linguistics and so forth -- the whole universe of knowledge has been involved in one way or another.

Contemporary teachers of philosophy have an obligation to become familiar with the foundations of modern philosophy in order to evaluate and cite its positive contributions to the philosophy of the person and to all the other fields noted above.

Not only do teachers need to understand the truths contained in the works of various modern philosophers, they also need to learn where the philosophers fall into error. This serves as a direction signal for systematic and ideological errors of thought. "Rather than make use of the human capacity to know the truth, modern philosophy has preferred to accentuate the ways in which this capacity is limited and conditioned" (#5). Here is another kind of momentum than

identified above -- the momentum of erroneous philosophical theories which have brought into the contemporary educational culture an enormous challenge for teachers of philosophy. *Fides et ratio* identifies several "wrong ways" for philosophers to travel on their pilgrimage to the truth about the self and the world. When an erroneous philosophy is widely dispersed, it becomes detached from the original philosopher who proposed it. Through the rampant errors in philosophical systems today the human being has lost confidence in his or her capacity to know the truth about the self, about God, and about the world: "Hence we see among the men and women of our time, and not just in some philosophers, attitudes of widespread distrust of the human being's great capacity for knowledge" (#5).

When the work of professional philosophers is detached from the fundamental questions of life it can permeate the minds of men and women and weaken a confidence in their own natural desires for truth. This effect can be so damaging at times that it undermines the very identity of the human being as the one who seeks the truth. "A philosophy which no longer asks the question of the meaning of life would be in grave danger of reducing reason to merely accessory functions, with no real passion for the search for truth" (#5). As a result, teachers of philosophy today are challenged by John Paul II to uncover healthy foundations which will enable the natural philosophical temperament of men and women to flourish once again.

*Fides et ratio* #5 clearly identifies some of the "charged" effects of new secular philosophies: human beings are now at the mercy of caprice, judging persons only by pragmatic criteria, losing a capacity to contemplate truth, abandoning the investigation of being, giving in to agnosticism and relativism, "yielding to an undifferentiated pluralism," and losing their "way in the shifting sands of widespread scepticism." In #81 we read further that persons are falling

into a crisis of meaning, being weighed down by the fragmentation of knowledge and overwhelming amounts of data, tending towards attitudes of indifference and nihilism within an immense expansion of technology.

John Paul II presents three specific calls to professional philosophers who teach today. Each call aims to uncover a solid foundation within a particular context of difficulty. The first requirement for philosophers is to recover philosophy's proper nature of the search for the ultimate meaning of life. In the context of a society driven by utilitarianism and functionalism with a 'utility principle' or 'calculus' which uses other human beings, the philosophy teacher is to stimulate "philosophy to conform to its proper nature" (#81) and treats persons as ends worthy of love. The second requirement for philosophers is to verify the human capacity to know objective truth in a society which has lost confidence in the human being's capacity to find the truth because of the erroneous teachings of relativism and phenomenalism. The third requirement for philosophers is to discover a genuinely metaphysical range of thought which provides absolute and ultimate foundations. This principle addresses a culture which limits analysis of experience or phenomena and remain within narrow confines of linguistic analysis or hermeneutics. From the perspective of the philosophy of the person, "it is metaphysics which makes it possible to ground the concept of the person's dignity in virtue of the person's spiritual nature. In a special way, the person constitutes a privileged locus for the encounter with being, and hence with metaphysical enquiry" (#83). John Paul II argues that the proper way for philosophers to work on this principle is to develop "a close relationship of continuity between contemporary philosophy and the philosophy developed in the Christian tradition." (#86)"



The Holy Father stresses that Christian philosophers have a vocation to help young people who have no valid points of reference in which "the ephemeral is affirmed as a value and the possibility of discovering the real meaning of life is cast into doubt." In this context, there are no clear foundations for personal and interpersonal or communal life.<sup>30</sup> He lays partial blame for this situation directly on philosophers who are not living their true vocation well (#6):

This is why so many people stumble through life to the very edge of the abyss without knowing where they are going. At times, this happens because those whose vocation it is to give cultural expression to their thinking no longer look to truth, preferring quick success to the toil of patient enquiry into what makes life worth living. With its enduring appeal to the search for truth, philosophy has the great responsibility of forming thought and culture, and now it must strive resolutely to recover its original vocation.

In (#56) he specifies a call for philosophers to their full actualization:

I cannot but encourage philosophers -- be they Christian or not -- to trust in the power of human reason and not to set themselves goals that are too modest in their philosophizing. The lesson of history in this millennium now drawing to a close shows that this is the path to follow: it is necessary not to abandon the passion for ultimate truth, the eagerness to search for it or the audacity to forge new paths in the search.

Returning to the broader theme of complementarity in the search for truth, we reflect upon the way that theologians can help philosophers live the full integrity of their vocation in the contemporary world. Philosophers may learn humility and courage by close proximity with theology:

As a theological virtue, faith liberates reason from presumption, the typical temptation of the philosopher. St. Paul, the Fathers of the Church and, closer to our own time, philosophers such as

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<sup>30</sup> John Paul II, *Fides et ratio* #6.

Pascal and Kierkegaard reproached such presumption. The philosopher who learns humility will also find courage to tackle questions which are difficult to resolve if the data of revelation are ignored -- for example, the problem of evil and suffering, the personal nature of God and the question of the meaning of life or, more directly, the radical metaphysical question, "Why is there something rather than nothing?"<sup>31</sup>

The virtues of humility and courage, releasing a person from vain presumption and fear, are important benefits indeed!

A benefit that theologians offer philosophers is the Word of God as a proper subject of study. Sections #73-74 of *Fides et ratio* describe how philosophical reflection on theology's source enriches the philosopher's work by stirring his or her reason to discover "new and unsuspected horizons" and to "explore paths" the philosopher alone would not have anticipated. The Word of God, the starting point for theologians, can open the range of thought for philosophers in dynamic ways. The Word of God can ground philosophers in a "unified and organic vision of knowledge" about God (#85). Without this gift of theologians, philosophers offer disintegrated, fragmented, and increasingly narrow contributions to society.

In paragraph #108 of *Fides et ratio* John Paul II draws an analogy between Mary and philosophers. This sets the direction for the future relations between philosophers and theologians:

For between the vocation of the Blessed Virgin and the vocation of true philosophy there is a deep harmony. Just as the Virgin was called to offer herself entirely as human being and as woman that God's Word might take flesh and come among us, so too philosophy is called to offer its rational and critical resources that theology, as the understanding of faith, may be fruitful and creative. And just as in giving her assent to Gabriel's word, Mary

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<sup>31</sup> John Paul II, *Fides et ratio* #76.



lost nothing of her true humanity and freedom, so too when philosophy heeds the summons of the Gospel's truth its autonomy is in no way impaired. Indeed, it is then that philosophy sees all its enquiries rise to their highest expression.

Philosophers must respond to the encounter with revelation of the Gospel by offering "entirely" our rational and critical resources to theologians. We will not lose our autonomy; rather our search for truth will be elevated "to [its] highest expression." The two wings of reason and faith work together in philosophers and theologians to enable them in a community of persons to rise together to a fuller contemplation of truth.

When we consider the other side of the task, *Fides et ratio* lists the complementary gifts of philosophers to theologians. Philosophers can help theologians to not "be swayed uncritically by assertions which have become part of current parlance and culture but which are poorly grounded in reason" (#55). Philosophers can also help theologians overcome the "risk of doing philosophy unwittingly and locking themselves within thought structures poorly adapted to the understanding of faith" (#77). Theologians need philosophers to form and educate their reason to concept and argument; philosophers are thus partners of theologians in dialogue "to confirm the intelligibility and universal truth" of their claims (#77). Two areas of general philosophical expertise are the philosophy of culture and the philosophy of history.

The Holy Father notes how philosophers with expertise in particular areas of study may be of service to theologians who also have a particular specialty. In paragraphs #64-71 of *Fides et ratio* the following connections are made: philosophers of knowledge, communication, and language may help theologians of biblical studies; philosophers of language, relations, human person, world, and being assist dogmatic theologians; philosophers of ethics (moral law, conscience, freedom, responsibility, guilt and decision making), human nature, and society aid

moral theologians; and philosophers of knowledge, God, language, and meaning cooperate with fundamental theologians.

The above areas are sketched as possible new and open spaces of collaboration for the complementary work of philosophers and theologians. John Paul II leaves particular initiatives to the philosophers and theologians. He clearly sounds an admonition and a call. The admonition is that if philosophers and theologians refuse to collaborate the price will be very high both for them and for society at large. In the contemporary world the call is addressed to philosophers as a dramatic initiative to engage together, in appropriate complementarity with theologians, to lead the world forward in new evangelization. He challenges philosophers to be true to the integrity of their vocation (#108):

I appeal also to *philosophers*, and to all *teachers of philosophy*, asking them to have the courage to recover, in the flow of an enduringly valid philosophical tradition, the range of authentic wisdom and truth -- metaphysical truth included -- which is proper to philosophical enquiry. They should be open to the impelling questions which arise from the word of God and they should be strong enough to shape their thought and discussion in response to that challenge. Let them always strive for truth, alert to the good which truth contains. Then they will be able to formulate the genuine ethics which humanity needs so urgently at this particular time.

Then he calls for a joint pilgrimage of philosophers and theologians in the company of other members the Church for the greater good of the world. Bishop Angelo Scola emphasizes this dimension of call: "John Paul II with *Fides et Ratio*, far from wanting to fix limits and, in some way, to bring a close to the inquiry, has cleared the field for genuine philosophical and

theological research. The Encyclical *Fides et Ratio* does not represent an end, but a beginning.<sup>32</sup>

A passage from *Fides et ratio* #103 describes how the complementary challenges of theology and philosophy can serve the new evangelization:

A philosophy which responds to the challenges of theology's demands and evolves in harmony with faith is part of that  
 )) "evangelization of culture" which Paul VI proposed as one of the fundamental goals of evangelization (EN 20). I have unstintingly recalled the pressing need for a new evangelization; and I appeal now to philosophers to explore more comprehensively the dimensions of the true, the good and the beautiful to which the word of God gives access. This task becomes all the more urgent if we consider the challenges which the new millennium seeks to entail, and which affect in a particular way regions and cultures which have a long-standing Christian tradition. This attention to philosophy too should be seen as a fundamental and original contribution in service of the new evangelization.

The response to this call to evangelize anew as philosophers and theologians is ours to actualize.

The call to evangelize anew through the cooperation of philosophers and theologians leads to a further dynamic of complementarity which is creatively synergetic in its effects. Here, the result of the complementary interaction goes far beyond the numerical balance captured in the formula  $1 + 1 = 2$ . A numerical formula for this kind of complementarity needs to be something like the following  $1 + 1 == > 3$ . When philosophers and theologians interact in an integral complementarity as called for by John Paul II in *Fides et ratio* we synergetically generate something far greater than the simple addition of our contributions.

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<sup>32</sup> Angelo Scola, "Human Freedom and Truth," *Communio* 26 (fall 1999), 492. This dimension of call is also picked up by the Reform theologian Martin Bieler, in "The Future of the Philosophy of Being," where he said: "The encyclical opens important horizons for *future development*," *Communio* 26 (fall 1999), 459.

### Conclusion

It is good to step back and reflect briefly on the way that the three identified areas of complementarity interact. A fundamental challenge of contemporary secular culture involves fragmentation. *Gaudium et spes* (#10) notes that the human person feels divided within the self, and the separation of faith from reason and of reason from faith participates in this fact of contemporary discord.<sup>33</sup> The new evangelization of culture and education demands that the human person be considered as an integral whole being, whose acts of faith and acts of reason express decisions of the whole person. When faith and reason enter into a relationship of complementarity within the person, they are in service to each other to lead the person to union with God and to communion with others.

The fragmentation and isolation of the academic fields of philosophy and theology is a wounded area of contemporary secular culture. Students immersed in fragmented secular educational environments may erroneously conclude that it is not possible to develop an integral and harmonious intellectual, spiritual, affective, human life. The new evangelization needs to focus on educational structures and programs so that complementarity within the interdisciplinary operations of philosophy and theology may find a new and energetic center of activity. A

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<sup>33</sup> The full passage from *Gaudium et spes* #10 is as follows: "The dichotomy affecting the modern world is, in fact, a symptom of the deeper dichotomy that is in man himself. He is the meeting point of many conflicting forces. In his condition as a created being he is subject to a thousand shortcomings, but feels untrammelled in his inclinations and destined for a higher form of life. Torn by a welter of anxieties he is compelled to choose between them and repudiate some among them. Worse still, feeble and sinful as he is, he often does the very thing he hates and does not do what he wants. And so he feels himself divided, and the result is a host of discords in social life."

contemporary model of complementarity between philosophy and theology, built up by persons who are seeking to integrate a complementarity of reason and faith, may help bring a renewal to interdisciplinary studies.

Philosophers and theologians interacting with one another will set the pace for the new evangelization that *Fides et ratio* calls forth. Without these initiatives the academic structures will remain inordinately pressured by the secular values which surround them. Each of the three kinds of complementarity (reason and faith, philosophy and theology, philosophers and theologians) can enhance the others, so when a decision is made to work towards complementarity in one area, a synergy will likely affect the new evangelization in another area. This is the dynamic power of the new evangelization. This is the call to heed into the third millennium.

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